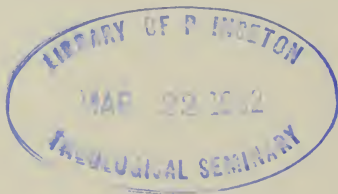


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1935



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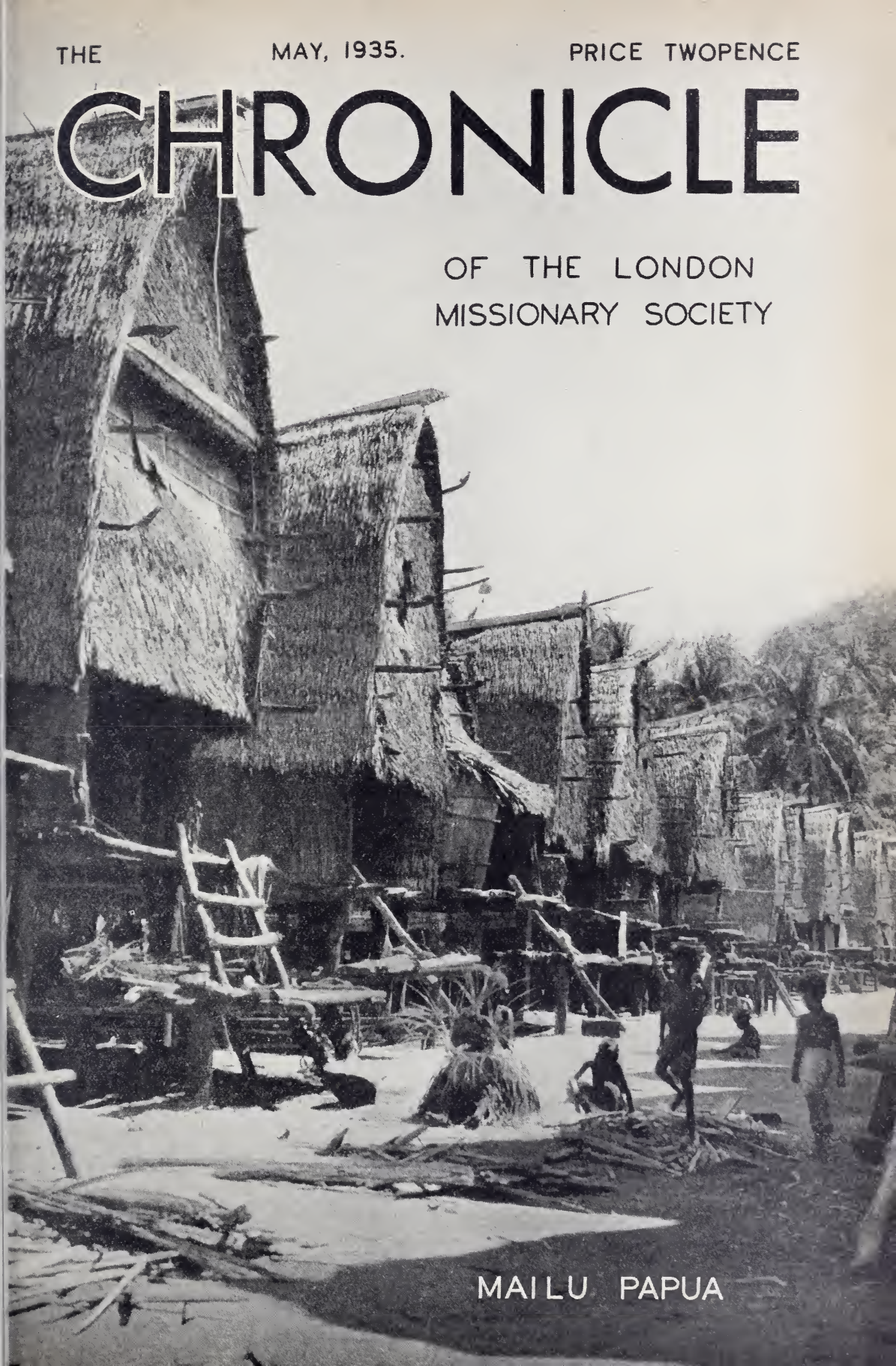
THE

MAY, 1935.

PRICE TWOPENCE

CHRONICLE

OF THE LONDON
MISSIONARY SOCIETY



MAILU PAPUA

ANNOUNCEMENTS

The RegisterArrivals

Dr. and Mrs. P. E. Burckhardt, from Attingal, in Switzerland, February 27th.

Rev. H. G. Newsham, of Union Church, Shanghai, March 10th.

Miss E. M. Dey, from Shanghai, March 15th.

Mrs. H. A. Poppley, from Erode, March 26th.

Departure

Rev. S. J. Hutchins, returning to Ambatondrazaka, per s.s. *Angers* from Marseilles, March 14th.

Births

SMALL.—On March 3rd, at Shanghai, to Rev. and Mrs. A. E. Small, a daughter, Shirley Ruth.

ABEL.—On March 20th, to Mr. and Mrs. Owen Abel, formerly of Central Africa, a daughter, Anne Hope.

Deaths

BEVERIDGE.—On March 8th, at Hartwell, Northants, Sidney Alexander Beveridge, Vicar of Hartwell, formerly of Samoa, in his 64th year.

SMITH.—On April 2nd, at Kimberley, Jane Elizabeth Smith (*née* McCandlish), wife of Rev. Gavin Smith, of Tigerkloof, S. Africa.

Wants Department

Many thanks for Bandages from Constance Dewsbery with no address. In this Royal Silver Jubilee month who will remember the needs of those who are working in the outposts of the Empire? Typewriters and Lanterns with slides of the Life of Christ are in great request. Also gifts for village children in India. All details will be sent on receipt of a post card to Miss New, Hon. Sec., Wants Department, Livingstone House, 42, Broadway, London, S.W.1, who will also supply the free leaflets, "The Helping Hand" and "How to Send Parcels Abroad." Lonely missionaries would be very grateful for the "Sphere" and "Illustrated London News," "Punch," "Listener," etc. Send as above for all particulars.

Contributions

The Directors thankfully acknowledge the following anonymous gifts: N. 14436, £4; "A Well-wisher for Medical Missions," 10s.; N. 14293, 14s.; Miss Eva Long, 30s.; T. A. S. W., £1; N. 14222, 5s.; "Instead," £5; B. A. N., £1; "A Friend in South Devon," £5; An Anonymous Gift, £10; A. M. A., 10s.; Y. E. R., 1s.; Rarotonga Relief Fund, 2s. 6d.; N. 16354, for Cook Islands Relief, 5s.; Thankoffering for Widows' Fund, £1; N. 16334, £2; N. 16192, 5s.; "Tithe," £1; N. 15508, £1 1s.; N. 16633, 10s.; "L," for Cook Islands, 2s. 6d.; N. 16589, for Medical Missions, 10s.; N. 16556, £1; N. 16759, £6; "F," £10.

Prayer Meeting

The Monthly Prayer Meeting will be held in the Mission House, at 5.30 p.m. on Friday, May 17th. Mrs. Geller will lead the meeting, and Rev. T. Cocker Brown will speak of news and events of the month.

Watchers' Prayer Union—New BranchesChurch.

Northam, Southampton.

Golborne

John White Memorial,

Belfast.

Twyford, Reading.

Park, Reading.

Kirk Memorial, Edinburgh.

Beaconsfield.

Workington.

Nuneaton.

Codford.

St. James's Street, Newcastle.

Victoria Street, Swindon.

Aldington.

Secretary.

MISS A. MUMFORD.

MISS B. JENKINSON.

MISS M. GUTHRIE.

MR. JAS. SPALDING.

MISS E. RAVEN.

MISS E. G. ROLLIN.

MRS. GORING.

MRS. SAMWAYS.

MRS. SMITH.

MISS E. STALLYBRASS.

MISS M. K. MORRIS.

Luncheon Hour Talks

As His Majesty's Silver Jubilee, the May Meetings and Whitsuntide intervene, no Luncheon Hour Talks have been arranged for May and June. These will be resumed on Wednesday, October 9th, and continued on October 23rd, November 6th and 20th, and December 4th. The new Dean of St. Paul's has promised to speak on November 6th. The full programme will be ready in September, and may be had on application to Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, Westminster, S.W.1.

To Help India's Women

Friends who visit Livingstone House have a chance while they are there to help the women of India. In a room on the fourth floor of the Mission House articles made by the women in some of our Indian stations can be bought. These women depend for their livelihood on the sale of their hand-made lace and embroidery, and every article bought in London is a help to them. The articles range from inexpensive handkerchiefs and tray-cloths to larger and more expensive work, and make excellent birthday and Christmas gifts.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary of our Stamp Bureau. A hundred approval books on hand. Friends who have stamps are invited to send them for sale for L.M.S. funds.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE

CHRONICLE

Of the London Missionary Society

MAY, 1935

1910—1935

By EDWARD SHILLITO, M.A.

THERE are many reasons why our Society should take its part in the thanksgivings which are offered for these twenty-five years. Much of our work lies within the Commonwealth over which King George reigns, and many who are united with us in the Christian Church of varied races and tongues are loyal to the same throne, and grateful that for so many years their King has reigned with such loyalty to the highest purposes for which a nation can stand. Their prayers will rise in many tongues, that God will be with him, and give him grace and light for his grave and solemn tasks.

An enduring life

These twenty-five years have not left Societies such as ours unchanged. Those of us who were on the Board in 1910 can see another Board to-day. The members fall away one at a time, and the transition between the old and the new is gradual and almost imperceptible, but none the less it is made, and after a quarter of a century we see that the Society lives on, but its representatives are always changing. We have only a short life-interest in the Society. But though we are only passing representatives

we can be glad that the Society has an enduring life. "The more it changes, the more it remains the same."

Edinburgh, 1910

When we recall the year 1910 we think of the Edinburgh Conference which began a new era of co-operation in Missions. We have had twenty-five years in which to discover what gains are won through thinking and praying and planning together. There is not a field or station of the L.M.S.

which has not profited by this co-operation. When we recall the moment when in 1910 a young American leader, John R. Mott, called to order the first assembly at the Edinburgh Conference, we can see now, that for our own Society a new and greater pattern was provided for which we had to do our part. From that time we have seen ourselves more than formerly linked to others in one tremendous and urgent purpose. The L.M.S. has given much to the new co-operative service of Missions, and has received much in return.

The Church overseas

These twenty-five years have been a time of expansion in the Church, in the field, as



"We praise Thee, O Lord."
The Singing Angels, by Della Robbia.

we used to call it. If we turn to the figures which speak of the growth of that Church we shall find them remarkable. The number of workers, the roll of members, the contributions given by the Church in the various fields show a vast increase. It is all the more striking when it is noted that for reasons which might easily be set down, the Church at home has not increased in anything like the same degree its offerings to this service, either in man-power or in money. It has been an era in which the Church overseas has entered with power into the scene.

These twenty-five years for us, as for all other societies, were cleft asunder by the war. After four years the King with his people had to face that war. It may be claimed that in that time the friends of Missions did not lose their faith and hope. We suffered in this service from the loss of lives rich in promise, from the withdrawal of many valuable lives from their field of work for a time or for ever, from the lack of resources; but when we review those years, 1914-1918, we cannot forget the evidence given during those dark years of the faith and fidelity of our people.



Photo by]

[Atlantis-Verlag.

At Bangalore. A Hindu mendicant monk.

The vision fails not

We thank God for these years and we take courage. Twenty-five years after the Resurrection St. Paul told again the story of the appearance of the Lord to His disciples. There were five hundred to whom He appeared; after twenty-five years some had fallen asleep, but the great number remained, faithful to the vision. The vision had not failed them.

We, too, can find after twenty-five years that amid many changes the vision of the Risen and Glorified Christ has not failed us. We see the radiance of that vision over these years and we can look forward to the twenty-five years ahead uncertain of a thousand things, but sure of Christ, our Redeemer, and sure that He has called us to go with Him to the ends of the earth.

These Twenty-five Years

AS WE HAVE KNOWN THEM

"His Majesty views with gratification the fraternal co-operation of so many churches and societies in the United States, on the Continent of Europe, and in the British Empire, in the work of disseminating the knowledge and principles of Christianity by Christian methods throughout the world.

"The King appreciates the supreme importance of this work in its bearing upon the cementing of international friendship, the cause of peace, and the well-being of mankind."

(THE KING'S MESSAGE TO THE EDINBURGH CONFERENCE, 1910.)

1910—Accession of George V.—Edinburgh Conference.—Arthington Trust scheme for support of new work begins.

1911—Visit of King and Queen to India.—Revolution and expulsion of the Manchu rulers from China.—First British Conference of Missionary Societies.

1912—Establishment of Republic in China, religious toleration granted. Yuan Shih-Kai, President.—China Continuation Committee set up with Cheng Ching-Yi as its President.

1913—March 19th, Livingstone Centenary Meeting in Albert Hall, presided over by Archbishop of Canterbury.

1914—Occupation of German Samoa by the New Zealand forces.—Men in increasing numbers brought to Europe by the Great War, from Africa, Madagascar, China, and the South Sea Islands.

1915—Dreaded deficiency of £25,000 becomes balance in hand of £7,691.—German missionaries in India interned or repatriated—other Societies carry on their work.—L.M.S. lends a missionary for Leipzig Mission work, and later for Basel Mission in Malabar.

1916—Missionaries serving in France, with Chinese Labour contingents, Y.M.C.A., etc.—Death of Yuan Shih-Kai, President of China.—African labourers recruited for non-combatant service in France.—Malagasy sent to the Western front in France for military and semi-military service.—American Board's Mission to Northern Gilberts taken over.

1917—L.M.S. missionaries serving as officers of the Chinese labour battalion in France; as chaplains in Mesopotamia and among the Indian troops in France; L.M.S. shared in production of literature for the

Malagasy troops with the French forces, as well as for Chinese in labour corps.—Finance, credit balance of £5,242, unparalleled in the recent history of the Society.—Thousands of square miles flooded in China.—Anarchy, civil war, floods, plague and famine, but work of the Church goes ahead.—Samoa raises nearly £10,000 contributions to L.M.S.

1918—Influenza epidemic in India.—China, famine and disease follow the floods of 1917.—Tanganyika reopened for missionary work.—Devastation of Western Samoa by influenza, 20 per cent of the population perished.

1919—Establishment of Australasian Committee.—Proposals for wider Church Union in Southern India and for a United Christian Church in China.—Outbreak of influenza in Madagascar.

1920—"China for Christ" Movement launched at Shanghai under leadership of Dr. Cheng Ching-Yi.—L.M.S. Headquarters moved to Broadway, Westminster.—Income reaches record total of £334,000.—Jubilee of Gilbert Islands Mission.—Famine in China.—Centenary celebrations in Madagascar.

1921—Dedication ceremonies of Union Medical College, Peking.—Education Commission to China.—Centenary of Aitutaki, Cook Islands Mission.

1922—Inauguration of National Christian Council of China.—British Government remit to China the money due to Britain under the Boxer Indemnity.—Khama's Jubilee, September.—Two new missions in Madagascar, Imerimandroso and Mandritsara.—Visit of deputation to India, leading to far-reaching changes in administration and in educational methods.

1923—Samoan promise to provide expenses

THE GROWTH OF THE CHRISTIAN COMMUNITIES.

In 1910 the total membership of the Christian Communities associated with the L.M.S.—members and adherents—was **393,839**. At the end of the twenty-five years the figure rose to **577,430**.

of missionaries, and to give 10 per cent as a foreign missionary contribution.—Long-continued drought in S. Africa.—Death of Khama, February 21st.—Accession of Sekgomi, his son.

1924—Withdrawal from two North India districts to strengthen work in south.—Rise of anti-foreign feeling in China, especially among student class; anti-Christian and anti-religious movement.—Gift of £1,200 for twelve years from Mr. Sidney Clark—establishment of Clark Bands.

1925—Shanghai Incident, May 30th, shooting of some Chinese students by the municipal police.—The Prince of Wales visits South Africa. Death of Sekgomi in November—Tshekedi installed as regent during the minority of Sekgomi's five-year-old son.

1926—Wuhan cities captured, L.M.S. stations in Central China almost entirely evacuated.—Return of Basel Missionary Society to Malabar.—Cyclone in Northern Madagascar.—Stonelaying at new Headquarters, December 15th.

1927—Commission of Inquiry appointed to consider the administration of the Society's Headquarters work.—The United Church of Christ in China came into being at Shanghai representing sixteen of the Congregational and Presbyterian Missionary Societies; Dr. Cheng Ching-Yi first Moderator.—Africa, the Lake Ngami Mission opened again.—Political unrest in Samoa.

1928—Meeting of International Missionary Council at Jerusalem, April.—Benares United City Mission starts work.—Political unrest in Samoa prevented holding of Church Assemblies; deputation appointed by Board brought about reconciliation.

1929—Child Marriage Restraint Bill passed in India.—Bombay temples thrown open to "untouchables." Tingchow occupied by

Communists. Strike at Griffith John College. Eric Scarlett killed by robbers.—Five Year Movement in China inaugurated, with its motto, "Lord, revive Thy Work, beginning with me."—Visit of Tshekedi to England.—Samoa, trouble with the Mau; L.M.S. representative restores friendly relations.

1930—*John Williams V* launched at Grangemouth, May 1st.—Second General Assembly of Church of Christ in China.—Centenary celebrations in Samoa.

1931—Hankow floods in China, 10,000,000 people rendered destitute. Flood and famine relief work.—Japan occupies Manchuria.—Centenary of birth of Griffith John.

1932—Economic depressions, pastors' salaries cut and unpaid, reduction on field.—5 per cent reduction from all salaries and grants.—Three Years' Plan to balance budget initiated.—Anonymous gift of £1,500 a year enables Society to begin new work in South India, in South China, and in Central Africa.—Centenary of Act of Emancipation.—Visit of Indian Mission of Fellowship to Churches of Britain.

1933—Reductions at home and abroad.—Reinstatement of Chief Tshekedi.

1934—June: General Secretary sets before Board plans for a new Forward Movement.—Centenary of Morrison's death.

General—Growth of Conferences and summer schools.—Increasing number of distinguished visitors from overseas, e.g., H. Sumitra, K. T. Paul, Timothy Tingfang Lew, Cheng Ching-Yi, Narasimhan, Chelliah, Randzavola, etc.—Fluctuation in rates of exchange, especially in the war years, causing financial difficulties.—Growth of Girls' Auxiliary.—Steady growth of South India United Church from its inauguration in 1908.

MY COUNTRY

(Written on January 12th, 1918, the last night which he spent at the British Embassy at Washington, at the end of his service to England, and hardly more than a month before his death.)

I vow to thee my country—all earthly things above—

Entire and whole and perfect, the service of my love.

The love that asks no questions; the love that stands the test,

That lays upon the altar the dearest and the best;

The love that never falters, the love that pays the price;

The love that makes undaunted the final sacrifice.

And there's another country, I've heard of long ago—

Most dear to them that love her, most great to them that know—

We may not count her armies; we may not see her King

Her fortress is a faithful heart, her pride is suffering—

And soul by soul and silently her shining bounds increase

Her ways are ways of gentleness, and all her paths are peace.

—*Cecil Spring Rice.*

Who's Who at the Anniversary

NOTES ON THE SPEAKERS

THE Children's Demonstration has as usual the honour of being the first of the Society's Anniversary Meetings. The speaker at that meeting will be the **Rev. A. W. McMillan**. Recently, Mr. McMillan has been Inspector of Indian Schools in Fiji, for the New Zealand Government, a work for which his years of service as a missionary of the L.M.S. in North India have admirably fitted him. While in Fiji, he has been Chairman of the L.M.S. Ship Committee, and the officers and crew of *John Williams V* have found no better friend at the Suva base.

The preacher of the Annual Sermon in the City Temple this year is the **Rev. John Whale, M.A.** Mr. Whale is the President of Cheshunt College, a theological college with a fine missionary tradition, and a list of over a hundred students who have gone (including men like James Chalmers and Charles Abel) to work overseas. As minister of Bowdon Church, Cheshire, and as a professor at Mansfield and Cheshunt, Mr. Whale has distinguished himself as a scholar and preacher.

The speakers at the Annual Meeting in the Queen's Hall need no introduction to

readers of *The Chronicle*. **Dr. Sidney Berry**, the well-loved Secretary of the Congregational Union, and a proven friend of the L.M.S., will be in the chair. **Miss Mabel Shaw, O.B.E.**, of Mbereshi, is known to many in our churches as a speaker with a vivid story to tell of her school community in Central Africa; to more still she is known as the author of *Children of the Chief* and *Dawn in Africa*, and of that most fascinating book, *God's Candlelights*.

Miss Mabel Shaw's fellow speaker is **Dr. Norwood**, of the City Temple. He will be able to tell of the Society's work as he has seen it at first hand in his recent world tour. What he will not be able to tell, but what letters from missionaries on the field have made plain, is the joy and inspiration that his visit brought to hard-pressed men and women at the Mission stations.

And Indians, Chinese and Africans in school, church and college saw a larger vision and heard the call to high endeavour through his visit.

The Society is proud to number amongst its Anniversary speakers three friends from overseas. **Miss Mathai**, of Bangalore, will speak at the Medical Missions and Women's



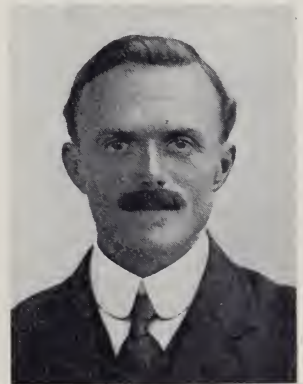
Miss Mabel Shaw, O.B.E.



Rev. John S. Whale, M.A.



Miss A. Mathai, B.A., L.T.



Rev. A. W. McMillan.

Work meeting on May 14th, and at the Young People's Rally on May 18th. Miss Mathai belongs to the Mar Thoma (i.e. Reformed) Section of the ancient Syrian Church in India, which according to tradition was founded by the Apostle Thomas, and which certainly existed on the Malabar coast of Southern India since the very early Christian centuries. For a number of years she has been a colleague, and shared the home, of Miss M. L. Butler, of the London Mission Girls' High School, Bangalore; twice she has acted as Principal of the High School during Miss Butler's furloughs, and she has fully identified herself with our Mission and Church work in Bangalore. Miss Mathai is now in Kingsmead, Selly Oak, studying educational methods in English secondary schools.

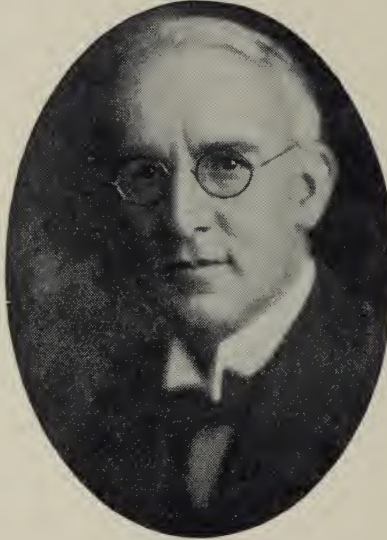
Miss Mathai will be able to speak for the women of India; Miss Janet Bryson, of Tiger Kloof, will at the same meeting be able to tell of a great work being done for the girls of Africa. Miss Bryson trained as a teacher at Edinburgh University, and has been since 1923 Principal of the Girls' School at the L.M.S. Institution at Tiger Kloof. Tiger Kloof Institution is pulsing with life. Miss Bryson's reports tell of her girls spinning, weaving, studying, wayfaring, playing games and planting trees. In the centre of their activity is their well-used

Quiet Room, and at the end of last term nineteen of the girls were received into Church membership.

Mr. Zachariah Keodirelang Matthews, who will be speaking at the Young People's Rally, is a Mochuana of the Bamangwato tribe—the tribe over which Chief Tshekedi rules. He has been educated at Lovedale, Fort Hare, and Yale University, U.S.A., and holds degrees of M.A., LL.B. He is head-master of the Amanzimtoti Native Secondary School in Natal, South Africa, which is under the American Board of Missions. Mr. Matthews is at present doing research work at the London School of Economics, in the Department of Anthropology.

Mr. T. K. Chiu is a nephew of Pastor C. T. Chiu, formerly our missionary in Tingchow, South China. Mr. Chiu was educated in various schools, including the Tientsin Anglo-Chinese College, of which Dr. Lavington Hart was the founder and principal. He graduated from the Fukien Christian University. During the troubles of 1925-1927, he took a leading part in maintaining the Christian character of the University, at great personal risk. Mr. Chiu will speak with Miss Mathai and Mr. Matthews at the Young People's Rally.

The chair at the Young People's Rally will be taken by the Rev. Harry Ingham, D.D., Ph.D., the minister of Highbury



Rev. S. M. Berry, M.A., D.D.



Rev. F. W. Norwood, D.D.



Miss Janet Bryson, M.A.



Mr. Z. K. Matthews, M.A., LL.B.

Quadrant Church. Dr. Ingham is the Chairman for the year of the Metropolitan Auxiliary Council of the L.M.S., which brings him into close touch with the missionary life of the Churches in the metropolis.

Dr. Tom Jays will take the chair at the Medical Missions and Women's Work meeting. He is the well-known head of Livingstone College, Leytonstone, where students who are going to the Mission field are given a course of medical instruction. Many of our non-medical missionaries owe a great debt of gratitude to Dr. Jays and his colleagues for the knowledge gained at Livingstone College which has enabled them to bring relief to many on the Mission field.

Following a time-honoured custom, the Chairman of the Congregational Union of England and Wales for the year takes the chair at the Watchers' Prayer Union meeting. This brings to the chair **Mr. Angus Watson, J.P.**, of Newcastle, one of the Society's staunchest friends, who took part last year in the Queen's Hall meeting. The anthology which he has just published, *The Way of Achievement*, shows the breadth of his sympathies, and he will bring to his task a wide knowledge and deep insight into the missionary situation.

Rev. Ralph Robertson, who, with the Rev. Frank Short, speaks at the Watchers' Prayer Union meeting, has done difficult and valuable work among the Kuravas, one of the Criminal Tribes placed under the care of the L.M.S. in the Tamil field. He has experienced many phases of a missionary's life, as he has also had to carry heavy

administrative burdens. Recently he has been giving lectures on Christianity to educated Hindus.

Rev. Frank Short is home from Hong Kong on his first furlough. His first term of service has been a very busy one—involving the supervision of churches and evangelistic activities, teaching in the Ying Wa Boys' School, conducting services for Europeans at Hong Kong, and acting for a time as Secretary of the District Committee.

Life on the Mission field to-day is a strenuous affair, full of problems calling for careful judgment and daring action. It will become clear to all who attend these Anniversary Meetings how great is the need for them to uphold these their fellow-workers in prayer. Friends of the Society will meet for prayer at 12 noon on Monday, May 13th, at Livingstone House, and at that meeting **Rev. Ernest J. Barson**, of Penge, will preside. Mr. Barson, who has been for twenty-six years minister of Penge, is one of the Society's Directors in London, and is always ready to serve the best interests of the Society.

The Business Meeting on the same day will be presided over by the Chairman of the Board, **Rev. E. J. Price, M.A., B.D.**, Principal of Yorks United College. In addition to his able chairmanship of the Board, Principal Price serves the Society on Committees and on the platform. This month there comes from his pen the booklet "Can a Man Save Himself?" in the series of Tracts for the Times which the L.M.S. is producing.



Rev. Frank Short.



Mr. T. K. Chiu.



Rev. Ralph Robertson, B.D.

SCHOOLS FOR SONS AND DAUGHTERS OF MISSIONARIES.—The Annual Meeting of the Schools will be held at Westminster Congregational Church on Tuesday, May 14th, at 5 p.m. Chairman, Rev. F. W. Norwood, D.D.

OUR MAY MEETINGS

SATURDAY, MAY 11th.

3.30 p.m. Children's Demonstration. Westminster Congregational Church. Chairman, Rev. A. W. McMillan, India and Suva.

MONDAY, MAY 13th.

12 noon. Prayer Meeting. Livingstone House, 42, Broadway, Westminster. President, Rev. Ernest J. Barson.

2.30 p.m. Business Meeting. Livingstone House. Rev. E. J. Price, M.A., B.D. (Chairman of the Board).

TUESDAY, MAY 14th.

2.30 p.m. Medical Missions and Women's Work Meeting. Westminster Congregational Church. Chairman, Dr. Tom Jays (Livingstone College). Speakers, Miss Janet Bryson, M.A., Tigerkloof; Miss A. Mathai, B.A., L.T., Bangalore.

THURSDAY, MAY 16th.

12 noon. Annual Sermon, in the City Temple. Preacher, Rev. John Whale, M.A. (President, Cheshunt College, Cambridge).

2.30 p.m. Watchers' Prayer Union Meeting. City Temple. Chairman, Mr. Angus Watson, J.P. (Chairman, Congregational Union of England and Wales). Speakers, Rev. Ralph Robertson, B.D., South India; Rev. Frank

Short, Hong Kong; Rev. Nelson Bitton.

4.30 p.m. Reception and Tea. Livingstone House. Tickets, 1s. each. Apply, Home Secretary, Livingstone House.

6.30 p.m. Public Meeting. Queen's Hall, Langham Place. Chairman, Rev. S. M. Berry, M.A., D.D. Speakers, Miss Mabel Shaw, O.B.E., Mbereshi; Rev. F. W. Norwood, D.D. (City Temple). Valediction of Missionaries. *From 6.30 to 7 p.m. there will be an Organ Recital.* Reserved seats, 2s. and 1s. Apply, Home Secretary, Livingstone House.

FRIDAY, MAY 17th.

7 p.m. Joint Young People's Festival. City Temple. Chairman, Mr. Angus Watson, J.P. Speakers, Rev. John Bevan, M.A.; Mr. Basil Mathews, M.A.

SATURDAY, MAY 18th.

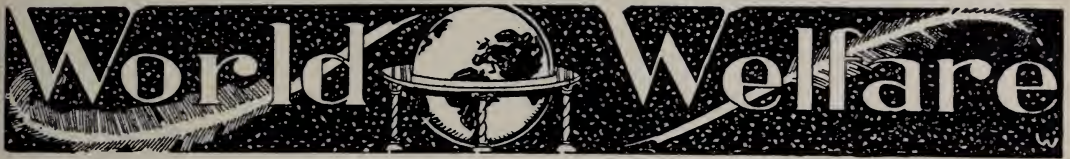
7 p.m. Young People's Rally. Livingstone House. Chairman, Rev. H. Ingham, D.D., Ph.D. Speakers, Miss A. Mathai, B.A., L.T., Bangalore; Mr. Z. K. Matthews, M.A., LL.B., Africa; Mr. T. K. Chiu, Amoy. *Refreshments, 7 to 7.30 p.m. Tickets 6d. each.*

For Meditation

(From "Christ and Human Suffering," by E. Stanley Jones.)

"**I** ONCE went into the Garden of Gethsemane, there to spend the night in prayer . . . 'Not my will, but thine be done.' I expected to come away chastened, submissive, surrendered. But in those silent hours I found my thought shifting to the words of Jesus to the sleepy disciples, 'Arise, let us be going,'—let us be going to meet the betrayal, the rejection, the accusations, the spittle, the cross. The will of God was to be done, not by acquiescence, but by activity—it was to be done by taking hold of the whole miserable business and turning it into a triumph of the love of God. That was what is meant by the will of God being done, that will was active,

redemptive, breaking through in love to men in spite of their cruelty and hate. 'Arise, let us be going,' to meet the whole thing is the key to the words, 'Thy will be done.' I came away from Gethsemane, not depressed into submission, but with a battle-cry sounding in my heart. We can see Jesus in Gethsemane no longer the Victim of the will of God, but the Victor through that will. . . . From that moment he assumed command of every situation. . . . At the end he cried, 'It is finished'—the will of God has been done—done in spite of the hate of men, yes, through it, and that will was redemptive love. . . . This is victorious vitality. It is the art of living dangerously."



World Welfare

At the Blantyre Memorial House

THERE passed through the turnstiles of the Scottish National Memorial to David Livingstone last year 31,957 adults, 15,492 juveniles. In addition, there were 10,655 admitted to the grounds. The Trustees are to be congratulated on the continued success of their great enterprise. Their Chairman—our ex-missionary from India and present Secretary for Scotland, is the Rev. J. I. Macnair. His devotion, ingenuity and experience must have been an important factor in bringing the Memorial to its present condition.

Thanks for a Samaritan

The following is a letter written by a Malagasy to say "Thank you" for a lantern which was sent to him through the Wants Department.

"To the Good Samaritan. Perhaps it may please you to receive a letter from me and altho' you cannot understand my language my beloved 'father or mother' will translate it for you. I am one of those workers of the Native Missionary Society who has offered himself for the Malagasy still in darkness. It is indeed difficult to work among them, and they need something startling to awaken their minds. I have used large Scripture pictures which have had success, but at last I have a lantern and slides which I have wanted so long and they are secured through the moving of the spirit in men's hearts. Therefore I write with a heart full of thankfulness to God and to you, my friends, to show my joy. I ask for your prayers that I may be upheld by you in this difficult work. I trust that your gift will be as a bugle calling the Malagasy to Jesus Christ."

Lanterns and Slides for work similar to this in all L.M.S. fields are greatly needed. Who will be the next Good Samaritan?

Toddy defeated

Round about Kodumudi in the South, Daniel, the headmaster of a caste boys'

school, is doing valuable work among the Adi-Dravidas as well.

One man who has been an enquirer for some time recently became a Christian. In speaking to him about the life of a Christian, Daniel mentioned toddy-drinking. "Oh," said he. "Mustn't I drink toddy?" "No," said Daniel; "a Christian should not drink toddy." He became rather pensive at that, but finally said, "Very well, I promise to give it up." He did so, and though a heavy drinker and even a drunkard, all desire for drink left him, and he has never touched it since.

His fellow caste men twitted him with this. One of their hereditary duties is to beat the drum and dance at the festivals of the farming castes. The custom is to drink heavily beforehand and so make a wild, mad dance possible. "If you don't drink," they said, "how will it be possible for you to dance wildly enough?" "Oh well, you'll see," he replied. "I won't drink, but I'll dance more wildly than anyone else." And he pranced and danced about better than he had ever done before.

After a time he fell ill with malaria and had a very high temperature. Again they gathered round him and predicted that without drink, their usual panacea for every ill, he could not recover.

"No," he said, "I will not drink. Do you think the God whom I have learned to worship is not capable of curing me without drink? You just see. If in eight days I am not well I'll promise to go back to the old gods."

In three days the fever had gone. He went round to the houses of those who had jeered at him and called him a weakling. "Look at me now," he said. "Am I a weakling? You said I could not get well without drink. You saw yourselves what bad fever I had. What do you think of my God now?"

Needless to say, his witness had had a great effect upon his companions and they themselves are now being drawn towards Christianity.

(From Miss J. W. Inglis, Erode.)

Among the Dimuga

By W. J. V. SAVILLE, of Papua.

ONCE on deputation work I was asked the following question: "Can the Gospel reach and become effective in the life of an individual of the first generation of teaching in Papua?"

Ianamu, by the Grace of God, definitely answers that in the affirmative.

Ianamu is a Dimuga man. Dimuga is the native name given to the scattered tribe of people that lived, in their mountain fastnesses, in the hinterland of the coastal Mailu villages; and their language will carry one over the great Mount Owen Stanley range, which approaches nearer to the coast in the Mailu district than elsewhere in Papua, to within a few miles of the north-east coast of the peninsula.

The Dimuga people are Papuans proper, with short curly hair as distinct from their frizzy mopped, lighter skinned, more Melanesian type conquerors who had driven them in from any hill-top coastal villages they may have occupied at one time.

The conquerors being potters and the Dimuga great gardeners (cooking their food in earthen ovens only), bartering and trade went on between those of the two different tribes living nearest to one another. Thus native trade routes began in early days, in

spite of their dread and fear of each other. To-day these trade routes have naturally become the evangelising routes of the early Mailu Church. That this might eventually be the case we settled at Millport Harbour in 1901 to make frequent visits to these mountain villages till understanding and friendship were definitely established between ourselves and the Dimuga, and a less unfriendly attitude between them and the Mailu Islanders, to whom we went back in 1909, was set up.

In those early days the Dimuga villages were perched on the edges of precipitous places chosen to afford the most commanding views of the country, valley tracks and similar mountain heights surrounding them; and to be as difficult of access by others as possible. How difficult that access was, only those who have attempted and succeeded in getting into the villages know.

No wonder that after toiling up into one for the night my native boys and I waited eagerly to know the particular "dubu" (sacred house for men only) in which we might lodge, and to fling ourselves on our backs on the filthy floor and each to suspend his aching feet and legs in loops of cane hung from the rafters over the central open fire-

place in the floor, that smoke might take the ache from our limbs. These cane loops were characteristic of all the mountain "dubus," and were used by Dimuga men as soon as they had daily climbed up from gardens in the valleys. In this position, with feet and legs being nicely smoked, one could look up at the soot-begrimed roof and see the gruesome trophies of raids and the implements of fighting, until the blinding, smarting smoke compelled the closing of one's



A Dimuga family arriving home from the garden.

eyes; not to sleep, however, for the "dubu" by that time had become crowded by noisy, naked, savage humanity, everyone talking at once in their characteristically rapid, often monosyllabic tongue, no word of which could be understood by ourselves, except by the one acting as interpreter.

In that atmosphere, before pretending to sleep, and through our interpreter, we tried to explain the meaning of our visit, and our small party engaged in evening prayer.

Invariably there was silence for those few moments, for those savage men knew that we were talking to a spirit. We were placing ourselves in a spiritual Father's hands, while, in another sense, we were in theirs.

Other fires were lit in the "dubu," for the nights are very cold on those heights. More smoke!! Can any smoke give more eye-smart than that from New Guinea house fires? And if only that extra pair of boots or something else in the "swag" had not so many heels or corners of some kind, how much more comfortable one's pillow would be.

What a sight in the early dawn outside that "dubu." In every direction could be seen black peaks, some big, some small, sticking up out of a great level blanket of soft white down.

The "billy" boiled, a breakfast of mountain yam eaten, another chat through the interpreter, and a naked figure standing on the edge of the precipice and silhouetted against the early morning sky is starting a mountain message to another village. He begins by three or four crisp monosyllables—Gowena calling—this is followed by some frightfully rapid sentences apparently in an almost ordinary tone—which surely cannot be distinctly heard—then gradually every muscle of that naked figure seems to be called into play as at the end of the message he raises himself on his toes, stretches upward both arms, shrieks out the last word or two and ends crisply on one final shrill note as he flings down his arms and his head till he is almost bent double in the effort. Fancy anyone understanding that kind of code,

but the answer comes back across that deep valley. They have heard we are coming. A Dimuga wireless message as old as Dimuga man. It took us from 7 a.m. till 4 p.m. to get to the bespoken village that day.

Down, down, down we went, hanging on to branches here, holding on to a root there. Every step has to be carefully watched. Moss, six to nine inches deep in places, treacherously covers dangerous hollows between the roots of mighty trees. Clothes dried in the hot smoke of the "dubu" during the night are wet through again by the drenching dew from leaves and bushes in two minutes after leaving the village. Down, yet down, and into a clearing for a new garden; timber not yet burnt off has to be clambered over, and what timber! Only a year or two back, as it were, and these great trees were cut down with stone axes only—one marvels at stone-age man.

Down again to the mountain water-course and the morning wash. These water-courses are the main roads; up it we go till our already sodden boots become like blotting-paper.

Suddenly we leave the stream, forest again and a climb! And so from village to village, prospecting for friendship, and for the gold of the Papuan's heart.

Clouds warn us of coming rain and before our liquid roads become too swollen we hasten our return to the coast. Arrived at the sea beach, a shot-gun is fired, and in a few minutes the oars of the Mission whale-boat are heard and she is seen coming round



Ianamu and his wife and family.

the corner ; soon again in the clean bungalow on the hill. "If you had entered the mountain villages like that," says one of our returned party to the missionary prospector who has emerged clean and shaven from the bathroom shower, "the Dimugas would have run away from you !" Imagine a life without soap.

A fortnight after that a little lad of twelve, brought down by his uncle, came to the station and asked through an interpreter if he might live with us ; they also brought down the news that a week after our visit Gowena village had been burned down by Laua men at night, and that as men, women and children jumped from their blazing homes they were speared or clubbed. Old Moiaru had escaped, but he had lost his two sons, a daughter-in-law and some grandchildren. Men were coming down to ask that they might retaliate in spite of their recent promise not to fight. We prevailed on them to wait. The Government did the retaliation for them. Ianamu, the lad of twelve, had lost his father some years before and had been living with his uncle at Napon. Thus did we find "colours" as the result of that prospect.

From that time we have never been without some Dimuga girls or boys at the boarding school at Millport or Mailu.

Four or five years after Ianamu's coming, I saw a light in the boys' house long after "lights out." Ianamu confessed he had secretly kept the light burning frequently and that he had already translated, on his own, six chapters of St. Mark from our, then, one gospel in Mailu, into the language of his own people, "to see what it looked like." Unfortunately the MS. exercise book was lost by Ianamu while we were home on furlough and the move from Millport to Mailu was being made. Ianamu became our interpreter on many an inland trip. He was more industrious than our other boys at school, he eventually joined the Church, married a Christian coastal girl in Mrs. Saville's school and offered his services as a missionary if he were successful in getting to and passing through Vatorata College.

Towards the end of Ianamu's course at college we received a letter from the manager of a New Zealand rubber planting company, recently started inland near the Dimuga country, stating that if we would give them Ianamu and his wife as missionary teacher on their plantation, the company would entirely cover the cost. There Ianamu

collected around him a boarding school of thirty or forty Dimuga children, representing as many as twenty villages. Not only did he and his wife minister to the "labour" on the plantation, but Sunday by Sunday made excursions to the villages, preaching to the people in their own tongue the "Wuwuna Eboebo" (Good News).

Like so many other commercial ventures in New Guinea, that company went into liquidation and that particular Mission station and school was disbanded. But from that time the Dimuga have been regularly visited by small evangelising parties from the native church on the coast whose natural outlet for evangelising energy the Dimuga are ; until now, the L.M.S. has, I am proud to say, started a Mission at the jumping-off-from, though tiny, village of Nunumai between the two big sections of the Dimuga people, under the care of a trained Mailu Island native pastor and his wife who actually volunteered for work among the Dimuga !

Ianamu and his wife were brought across to Mailu to take the place of a South Sea Island couple, as head-station teachers. With his quiet, unassuming manner and his plodding devotion to work, Ianamu has won the affection of even the hard Mailu Island folk, who actually sent a deputation to us begging, that as we were leaving them "as orphans" Ianamu might be left with them always as their pastor.

Ianamu became an expert in the Mailu language. Hour after hour he has patiently discussed with me the best way of translating passages in the Gospels or difficult chapters in the Epistles. Often have I been reproved by Ianamu's sweet spirit, when my European mind seemed to think that my Papuan colleague's did not function fast enough.

Ianamu must have been through the whole New Testament many times with me now, word for word. How many there are of these humble, oft unhonoured, devoted native servants of God who have played so great a part, like Ianamu, in giving to their own people or others the New Testament in their own tongue—the "shrine of a people's soul."

Ianamu is no pulpit orator, he is not a preacher in that sense, it is his life that preaches. How wonderful the grace of God. If Ianamu was brought to us merely as a "colour" from one of those early prospecting journeys, who shall now weigh the spiritual value of that, under the grace of God, heart of gold ?

Makes Way for Youth

RETIREMENT OF PASTOR LI

FEBRUARY 14th, 1935, marked an interesting milestone in the history of the L.M.S. in East China. A company of about fifty friends, Chinese and foreign, gathered at Chaoufoong Road in honour of Pastor Li-Fok-Kaung on the occasion of his retirement after forty-three

We missed the Rev. E. Box, with whom Pastor Li had been associated for so many years, but were fortunate to have with us the Rev. G. E. Partch of the Presbyterian Mission. It would have been difficult to find a better substitute for Mr. Box. Not only has Mr. Partch known and appreciated Pastor Li and his work for close on forty years, but his Chinese name happens to be the same as Mr. Box's. Mr. Partch paid a fitting and graceful tribute to the service which Pastor Li had rendered for so long. Pastor Yoen of the Tien An Tang Church also spoke as a representative of the younger generation.

Pastor Li, who was obviously moved by the appearance of so many friends gathered in his honour, expressed his thanks and recalled some of the many changes he had seen as the work had developed. He expressed the hope that although he is now officially retired, his strength and time may still be used in the service of the Church.

Pastor Li comes of sturdy country stock. His father was the first convert in the village of Lutien, twenty miles to the north of Shanghai, and the son owes much to the quiet, serene old man who passed on some years ago. As a young man of twenty-four he began his L.M.S. apprenticeship and has carried on faithfully ever since. He has been everything in turn, from country colporteur to the Pastor of the Tien An Tang Church, and for the last twenty years he has been District Superintendent in charge of country work.

In the L.M.S. circle Pastor Li was as familiar and as greatly beloved a figure as his colleague, Mr. Box. We shall miss him in many ways, but younger shoulders have to get beneath the burden of Church responsibility in these days.

We are grateful for the record of another life of faithful service in the Church of Christ in China, and glad to know that our friend is at hand and still ready to give help as he may be able. Happily retirement need sever no ties which the years have brought.

(From Miss K. B. Evans.)



Pastor and Mrs. Li, after forty-three years' service.

years of devoted service to the Church in Shanghai and the country districts.

While the guests enjoyed a friendly, informal tea there was an opportunity to offer congratulations to Pastor and Mrs. Li, who both look as if they may still have a good many years of service before them. After tea a delightful meeting was held, presided over by Rev. S. W. Tong, at which a framed scroll and a cheque were presented to Pastor Li from his friends.

Give your boys and girls "NEWS FROM AFAR" to read. It is the L.M.S. illustrated monthly magazine for young readers. One Penny, postage $\frac{1}{2}$ d.

A Concern about India

By J. O. DOBSON, B.A.

(Continued from the April "Chronicle".)

BUT our concern for India goes deeper than this matter of constitutional reform. As a means of cleansing and uplifting social life, constitutional change in itself is of limited effectiveness. The roots of social wrong go deeper than legislative or administrative action can reach. Ultimately, the evil that men do springs from false views and wrong desires. A people's social condition will be determined by the ideas men hold about the universe, and the place, purpose and worth of human life within it. In the end of the day, the only radical remedy for the ills of a society is a change of mind and heart.

India has grave problems to face. In few countries is poverty so chronic a social disease. Millions of peasants scrape a bare subsistence from a starved soil, with stock and seed of poor quality, and methods and implements ill-adapted to winning a good return. They are often overburdened by debt. Their physique is poorer and their vitality lower than it should be, through years of under-nourishment and recurrent disease. Many live at a standard scarcely above the famine line. Nor is this problem of poverty eased by the growth of industry. The mills of Bombay, the factories of Calcutta or the tea gardens of Assam may provide subsistence, seasonal or permanent, for some out of a steadily increasing population. But India's Industrial Revolution is committing most of the social sins that marked England's. The tale of woman and child labour, of long hours, low wages, wretched housing and inadequate health measures is being recapitulated. Illiteracy, and a profounder backwardness of mentality, increase the helplessness of the worker and deprive him of the means of relieving his misery.

India, it may be said, is but experiencing with heavier incidence the modern world's problem of securing a proper distribution of life's physical necessities, and an environment more fitted for the growth of human personalities. And official measures and voluntary efforts can do much to relieve wretchedness. But India's problem is aggravated by peculiar difficulties, and these constitute our deeper concern. The life of Hindu society is deeply rutted by customs, such as child marriage and untouchability,

which bring misery to millions, and impoverish the life of the land. Such practices are the heritage of immemorial generations, and behind them are religious sanctions. The Hindu system is indeed a vast social problem in itself, because it condemns men and women to social inferiority and degraded lives solely by reason of birth. It perpetuates evil in the name of religion. Ignorance and lethargy keep alive ancient superstitions and fears that make life a spiritual serfdom. Behind the condition of the Hindu peasant is the mental background of *maya*, the idea that this world is unreal, illusory. Doubtless the hold of this old doctrine is weakening somewhat through the penetration of new ideas. But it is by no means eradicated. And this is the "grief that saps the mind," paralyses the will and dries up the springs of sympathy. It makes no effort worth while. It is defeatism. But we are saved by hope.

Again, India's life is blighted by deep cleavages of race and religion. The difference between Hindu and Mussulman is not only one of religion in the strict sense. It is one of law and culture, of philosophy and civilisation. It is the cause of persistent, smouldering antipathies, and of occasional open and violent friction. It is the greatest drag upon India's political development. Further, within Hinduism are the rigid divisions of caste, with all their consequences in common life of village and city. Thinking Indians recognise that no more crucial question faces them than this: Can such a diversity of people learn to live together, in mutual respect, trust and goodwill, in a common devotion to India that shall transcend religion or community? That need of a gospel of reconciliation, it may be said, is the whole world's. But India's need of it is vividly insistent.

India and the Christian Way of Life

It is manifest that India's ills cannot be healed without a change of mind and heart, that her greatest need is to learn a Christian view of life. The Hindu philosophy is an impressive system, one of the most remarkable achievements of the mind of man. But it is insufficient for India's needs. For it denies alike the reality of evil and the permanent worth of the individual. So it

cuts the nerve of moral responsibility and produces a pessimism that leads men to acquiesce in empirical evil. It stifles the social conscience. That is really why many Indians are in tacit revolt against the old traditional ways of thought and life. They are protesting not only against present political facts, but also against ancient teachings that deny their hopes for their beloved land. They are impatient of a religion that offers no substantial hope for this world. Rather, they want a faith that assures real values for this life, both for personality and for society. They want a faith that offers the hope of a saving purpose effective within this present world order, that believes this world to be the scene of God's redemptive activity. The age-long quest of India's people, of a long succession of saints and seers, has been redemption. Indian religion has thought of redemption as release from the chains of an unsatisfying personal existence. The best it has found worth seeking is *moksha*, release, an escape from life. But India of to-day is wanting a

positive redemption into a more abounding life—the mutually-enriching life of free personalities in a society whose ever-developing life shall be in some sense a working out of its own salvation.

My conviction is that India will only find *moksha* by coming to see the world through Christian eyes, and learning to live the Christian way. For the Christian faith, with its teaching about the nature and character of God, and His gracious, redemptive activity in men, brings all worthy human activities and aspirations within the ambit of a divine purpose. It is a way of salvation, which means health, wholeness of life. So I am concerned that India should have the opportunity of making her own decision about Christianity. I am concerned that men and women should bear witness to the Christian view and way of life in India, by spoken and written word, through such characteristically Christian forms as the hospital or school, and by demonstration in life.

Indian friends may point out that we of the West, though we have professed Christianity



Photo by]

Bengali women at spinning-wheel.

[Atlantis-Verlag.

for many centuries, have made but a poor success of living it. That is sadly true. Much pain and wrong exist in the world through the denial of Christ in Christendom. But in reply we would assure them that in the faith in Christ we have found things of infinite worth, however imperfectly we may have realised their meaning, and we would invite them to join us in discovering the meaning of Christ for this troubled world of our time.

None of us can compel another to believe anything. We have no right to try, least of all Christians. The Kingdom of Heaven cannot be taken by force. Christianity stultifies itself by any method that falls below its own standards. But it is every man's right to have opportunity of knowing God through Jesus Christ. And India may best be served by men and women of goodwill through whom something of the light of Christ shines.

Rarotonga's Wind Blast

Rev. H. W. Cater, of Rarotonga, in a letter dated February 23rd, gives the following particulars of the hurricane which was reported in the April issue of this magazine.

IT is impossible at present to say what damage has actually been done to the Outer Islands. All we know at present is that the fruit has suffered very badly, and also native foods have been almost ruined and many of the houses. Apart from Rarotonga, Aitutaki was the worst hit. The hurricane lasted longer there than here, and the barometer, if anything, gave a lower reading there, but to what extent the churches suffered we do not at present know.

So far as damage is known in Rarotonga two churches suffered badly and another had its windows smashed. Matavera Church suffered most of all. It had half of its roof taken clean off, and the wind doubled up the iron roofing so that much of it is of no more use at all. Also the rafters were broken and had to be replaced. The people of Matavera are poor at normal times—owing to land troubles they are not able to plant to the extent they should—and had it not been that we were able to give them some help in repairing the church out of the £100 the L.M.S. gave us I am afraid the church would have stood in its ruined state for months. Titikaveka Church also suffered, part of its roof was carried away. The people of Titikaveka have appealed to us for help and I think we shall have to give them a certain percentage of the cost of repairing the church. In ordinary times they would not appeal to the Society for help, but at present they do not know just

how they are going to make ends meet this year. Ngatangia Church wall was damaged, but nothing very serious. Arorangi Church lost some of its windows, but no other serious damage. The Avarua Mission House was slightly damaged, but the Avarua people are better off and they were able to repair the house without outside help. The other Mission Houses were not affected.

Arorangi and Avarua suffered most from the point of view of damage done to houses. Titikaveka was also badly hit, but I think that Avarua was the victim of the greatest loss. The sea came over the main road on the Sunday of the 10th instant, taking houses and buildings of all kinds with it, leaving people homeless. However, the problem of repairing the buildings which have been destroyed or damaged is not the biggest which has to be met. There is the infinitely bigger and harder one of food for the native people. At present the people have a certain amount of food they planted and which was ready for use before this hurricane, but by next month they will have comparatively nothing, either for eating purposes or for exportation. All bananas and most of the oranges are ruined by the wind and sea spray. The island has the appearance of an island which has been the victim of a fire—everything is brown and scorched up by the sea spray.

One death is reported, Mr. Bouchier, Fruit Inspector, was crushed by a drifting boat. He leaves six young children.

IN THE HISTORIC COOK ISLANDS MISSION OF THE L.M.S. THERE ARE TO-DAY 3 European Missionaries and 35 Polynesian Agents ministering to 4,500 Church Members. Over 2,000 boys and girls are under instruction in the Schools.

A Welcome to Neyyoor

By IAN M. ORR, M.D., F.R.C.S.E.

AFTER a twenty-four-day voyage, in which we were nearly roasted alive in the Red Sea, we reached Cochin. Here we disembarked into a launch and sailed over to Ernakulam. A motor lorry and a car had been ordered to meet us there, but as is usual with such affairs in this country, they just were not there, and we had three or four hours' delay before starting the motor journey of a hundred and eighty miles to Neyyoor. At last, at 9.30 p.m., we neared the hospital buildings, and to our surprise were greeted by a large crowd of people carrying flares, lanterns, beating drums, and playing a weird kind of bagpipes in which even my Scottish ear failed to detect any melody. They had a decorated car waiting, and we had to transfer ourselves into it and be garlanded and escorted at walking pace up to our bungalow. It was all rather thrilling and a jolly sort of welcome back.

200 operations in six weeks

They all gathered on the steps of the bungalow and round about, and one of the Indian doctors offered a short prayer of

welcome, and after cheers and salaams they left us alone to get some dinner and to bed. But by six-thirty in the morning came the first summons to hospital, and from that day to this I have lived in that hospital, coming home for meals and to sleep. In six weeks I have performed about 200 operations, most of them fairly serious. I have toured five of our branches and have given consultation to about 600 people.

Visiting the branches

You may care to hear a little about my trips to the branches. First I visited Attingal, Nedungolam, and then Kundara, which is to become the Boys' Brigade Hospital.

One evening the car was loaded up with an immense amount of equipment, operating gear, camp beds, food, etc., and four of us squeezed in as best we could—Dr. Edwards, one of my Indian assistants, an orderly, my servant and myself. We drove as far as Trivandrum, the capital, and made our way about eleven at night to a Mission bungalow. Of course, everyone was in bed, and the door shut; but that did not matter, we unloaded



On the road in Travancore.

and parked ourselves on the veranda for the night. The household got a surprise in the morning, but they are used to the vagaries of the Neyyoor doctors by this time. We set out again about 7.30 a.m. and reached Attingal, where we were met by Dr. Samuel, unperturbed and smiling as usual, though he was a little anxious about his son, who had developed diabetes. Fortunately we had with us the necessary apparatus for estimating the blood sugar and we were able to assure him it was not serious. The mornings were spent in seeing out-patients, and the afternoon, till 7 p.m., in doing operations, including several abdominals, a cataract or two, some gynæcological operations and the repair of a cut nerve.

A snake incident

At Nedungolam the nights were spent in a little Indian house which has a certain slight historical significance for my family. It was in this house, thirty years ago, that the medical missionary and his wife and little baby girl were camping during the biannual tour, when a large and dangerous snake was seen dangling from a rafter ready to drop into the baby's cot. The doctor snatched off his belt, being the only weapon at hand, and hit the snake with all his force.

The baby girl is now my wife and the belt is kept as a memento.

Kundara

Kundara requires some explanation. It is small and unimpressive to look at, but it is at a strategic centre, and there are always heaps of patients coming by bus, boat, train, and walking, crawling, or being carried on improvised stretchers. At the moment, the only accommodation consists of a small building containing a waiting-hall, a dispensary, and two small wards, intended by the original designer to contain four beds each, but usually holding eight or nine patients, some on mats on the floor and some on the very narrow veranda. Soon, we hope, a great development is going to take place here, for the Boys' Brigade Companies connected with Congregational Churches are going to make this a Boys' Brigade Hospital. We have bought land and have prepared plans for the erection of two large wards, male and female, giving accommodation to about sixty people, an operating block and nurses' quarters. The scheme is going to cost about £1,000 to complete, and we have gifts and promises from Boys' Brigade enthusiasts towards it to the value of about £200.

The Terror in Tingchow

MRS. KATE H. L. HUTLEY has sent home a most moving account of the horrors inflicted upon the people of Tingchow by the Red Army, which had occupied the district for five years until the Government troops recaptured it on November 1st. It is hoped that the whole narrative may be printed in the next issue of this magazine.

In an accompanying letter, Mrs. Hutley writes:—

“So glad were the city people to be rid of the Reds that they knelt in the streets to welcome their rescuers. Out of a population of 40,000 in the city, however, only about 4,000 families now remain. A great number, of course, have escaped at different times, and are living temporarily in other places, but many—some say 3,000 since the summer alone—have been killed or taken off by the Communists. To give an illustration of the kind of thing that happened, only a few

weeks ago two hundred shop-keepers who had been ordered to pay a huge levy and could not because they had already been bled white, were made to kneel down and a beginning had been made in cutting off their heads when the noise of an aeroplane was heard, and the Reds fled, and so did the remainder of the victims. One of those who escaped was a woman from a salt shop in the East Gate Street, who arrived here (Changchow) with a dozen others last week to buy salt. The majority of the people of Tingchow are under-nourished through lack of salt and other necessaries, so that their faces are a greenish hue instead of the normal colour. The numbers of unburied dead and dying are too many to cope with, and they are left lying about or covered with a thin layer of earth so that they constitute a menace to the health of the population, in a place where sanitary measures are wholly lacking. Medical help is most urgently needed.”

The Way to Better Villages

By ETHEL A. MUMMERY.

SCATTERED over the Salem and Coimbatore districts of South India are many little Christian villages, and groups of Christian people drawn for the most part from the depressed classes; some from criminal tribes. They have been oppressed by the caste people for so long that they have very little independent spirit, and in very truth deserve the title "backward communities."

The importance of the teacher

Wherever possible the Mission opens a school for the children and puts a teacher to live in each of these villages, who also conducts Sunday services, holds evening prayers, and dispenses advice, discipline, comfort and exhortation, sometimes has to arbitrate in quarrels, tend the sick and bury the dead. We want these teachers to marry girls who are fitted to be their help-meets and minister to the ignorant village women.

What Salem does

To the little girl fresh from the unrestrained freedom of the village the discipline of boarding-home life and the big clean buildings are rather frightening. In the Salem Girls' Home we have made every-

thing as familiar as possible, and tried to keep the life of the girls as near to the standard of their village homes as we can. The girls live in eight small houses round a large open courtyard. About eight girls of different ages live in each house, and the eldest sister is responsible for the care of the household. She buys from the matron's store on Saturday the grain, firewood, vegetables and everything she requires for a week. Sometimes she goes out to the village near-by to buy pots or extra stores. Her shopping list is scrutinised before the money is given, but whatever she buys has to suffice for the week. The four eldest girls in each house learn to cook. When the bell rings they bring their food to the dining-hall, eat the meal together, while matron has an opportunity to make remarks about the cooking. Every child has her household duties, and the girls do all their own work, including sewing and washing their clothes and whitewashing their kitchens.

Prayer and crops

In the early morning as the sun rises they all meet for prayers, and then go into the fields for two hours' work, planting, hoeing,



A village congregation among the depressed classes, South India.

watering, weeding, reaping crops, or threshing, winnowing and garnering them, just as village women do. The good or bad marks they earn count for the "House," not the individual.

The girls go to school from nine till four and work again in the fields in the evenings. Many are able to study up to Standard VIII, and at the age of sixteen pass into our normal Training School. Afterwards they work as teachers in our own or Government schools and some marry Christian teachers and work with their husbands, holding regular classes for women in the villages, and helping to raise the standard of home life by their teaching and example. All the older girls are encouraged to prepare themselves to take up some definite Christian service. As Christian Endeavour members some are trained for evangelism by song, some are young teachers in the graded Sunday School, occasionally some go to a village and give a health or scripture talk, or hold a "play-centre" for Hindu children.

Recognised by their homes

They cannot all become teachers, and the openings for trained nurses are as yet limited, so many of our girls must return to their villages and marry labourers and work with them on the land, and these must be the women who will raise the level of village life. Wherever they live their homes and children are easily recognisable. In some places one of them has been put in charge of a women's class and is responsible for teaching Bible stories, verses and songs. To help and to train them we hold occasional Summer Schools in the head stations,

to which any village women may come. Sometimes a short session is held in a village and the women are started on the path of instruction in the Christian way of life. Simple teaching in hygiene and care of the sick is very necessary, especially in villages remote from hospitals and medical aid. The toll of young life taken by ignorance and illness every year in the villages is great.

One sacrifice

Some of our old girls have given their lives. One was a bright girl and musical, of whom we had hoped much as a teacher. She did not take training, but married a young man whose parents were converts from a criminal tribe. She went with her husband to live in a distant settlement of folk from the same tribe who were enquirers. She taught the women to read and write and sing and tell Bible stories and soon won their hearts. There was a good deal of petty persecution going on, and some false accusations were made against members of the settlement which entailed the teacher's wife's going as a witness. She was much upset, and in addition had a long, hot walk across a bare plain before she could reach the jolty old bullock-cart on the road. She insisted on returning the same day, and the strain was too much for her. There was no one to help her in that far-away place except the dirty village midwife, and the consequence was she laid down her life. The village women were heart-broken. Not long afterwards the whole village was baptised in the little stream, accepting Christ as their Lord, renouncing their evil lives and being "born again unto a lively heritage."

Paying the Fee

K. REGAINED strength and became most happy, realising the big tumour had gone. She made a good recovery. It is not always that the patient's relations and friends are really helpful, some decidedly retard progress and are a hindrance to recovery, but K.'s mother was a most sensible and helpful attendant. She was always calm and bright, and if she had anxieties, she managed not to communicate them to her daughter. K. was now getting so well she would soon be beginning to walk about again, and that meant she would soon be going home. So the "fee" seemed to be something that must now be taken very seriously. She

had received her life, this daughter of theirs. "Yes, her life," agreed the husband, but they were all poor. How could they pay? What might not the bill amount to? Doctors, special nurses, a big operation, so they seemed greatly relieved to find that when between them they had collected all they possibly could in coins and garden and farm produce, we were satisfied. They had done their best and done it eagerly. On their departure they paid reverent homage to the love of Jesus Christ as the recognised source of all the help they had received. A few weeks later they returned with more offerings.

(From Florence N. Gifford, of Jiaganj.)

Lo! Here is Fellowship

The hall-mark of our service

FELLOWSHIP has been the mark of our L.M.S. service since the very inception of the Missionary Society in 1795. Christian fellowship in the work of evangelism was the real origin of the Society we now delight to serve. It was the gathering together of the two or three at the old Chop House in Change Alley in the name of Christ that brought the Society to birth. "Group" terminology was unknown to those men of old, but all its spirit was there and they shared and were guided as actually as any modern body of "groupers." Throughout the Society's whole history the same thing has been true. It was out of the missionary grouping of our Churches that the Congregational Union of England and Wales arose. The L.M.S. has possibly rendered no more signal service to our Churches than by its demonstration of efficiency in corporate Christian action on a large scale. A concerted desire to fulfil the will of God in missionary service brought scattered Churches and people together, and in missionary fellowship they found fitness and power. It is so to-day. Work for the L.M.S. is an unflinching link in our wider Church life, and it brings us together as little else does.

An inescapable fact

The power that infuses and inspires this fellowship is supremely spiritual. It arises in discipleship. Because of that it has a constant message to all who are within our communion, or are associated with our work. This should be remembered when sometimes it is suggested that the L.M.S. is prone to talk too much about the spiritual state of our Churches, as though missionary people claimed a form of spiritual superiority and were inclined to talk down to the rest. That criticism sometimes has weight and must always be kept in mind, but behind it there lies the inescapable fact that Christian missionary service can only be effective as it is the product of the highest activity of the spiritual life. A Church with low standards cannot long support a missionary programme, and it surely follows that every missionary call looks towards spiritual uplift. That such a call must also touch finance is inevitable, but that does not

lessen the spiritual issue, and only those who evade the facts of life will suggest that a financial implication makes void a spiritual appeal. Every awakening of the soul carries with it an opening of the heart to others in sympathy and practical support. When the L.M.S. sends out a call to the Churches it must express it in terms first of spiritual and then of practical response.

The May fellowship

A reanimation of this same spirit arising from the fixed desire to band ourselves together for the missionary service of the Gospel might make our May Anniversaries of 1935 as memorable in effect as the first formation meetings in 1795. The L.M.S. May Meetings should be no casual gatherings of people coming together to be entertained or to hold social intercourse. Their meaning is as much deeper as their influence should be more far-reaching. We meet as fellow-workers, labourers together with God, having eternal issues and universal purposes before us. The enthusiasm that will follow this fellowship in evangelism will carry us back to our Churches and people with messages for their enheartening, and so this wonderful missionary fellowship will spread. We shall not think of our evangelism in terms of "home" and "foreign" as the all-inclusive purpose becomes ours.

A living message

Fellowship extends itself by means of the character and work of its members. Its growth is from within outwards. The joining of a club is often an act of fellowship, but that may be an end in itself. Christian fellowship is never such an act, but always involves personal service. It can exist only for this. Here one of the weaknesses of many a Church stands revealed. Church fellowship is a means to a desired end or it fails. So in our missionary groups we must carry the message forward, and that entails individual work. Such individual work enriches the Society and all it stands for. There are many thousands among our people who are engaged in these personal campaigns. If every supporter could find and enthuse another supporter the L.M.S. might go forward to great things. N. B.

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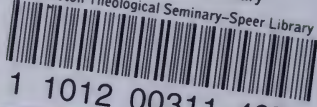
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